

THE  
BREAD  
OF LIFE,

OR

*Food of the Regenerate.*

---

A Sermon preached at Botter-  
wike in Holland, neere Boston,  
in Lincolnshire.

---

By THOMAS GRANGER, Preacher  
of Gods word there. <

---

JOHN 6. 48.

*I am the Bread of Life.*



---

LONDON:

Printed by T. S. for Thomas Panier, and are to be  
sold at his shop in Tule lane.

1616.





TO THE  
VVORSHIPFULL

and my very good friend, Master

EDVARD LEVENTHORPE, Sonne

of St. IOHN LEVENTHORPE

Knight: T.G. *wiseth increase of all  
true happineste.*

VVorshipfull Sir :



*He remembrance of former times when I liued  
as Shingle-hall, the house  
of the good Knight Sir  
Iohn Leuenthorpe your  
Father, where aboue my  
desert, I found gracious acceptance, and en-  
tertainment, hath mooued mee, as in duty  
to your selfe I am also bound, to make spe-  
ciall choise of you, to whom I might dedicate  
this little worke, but most pretious matter,  
The Bread of life, Earnestly beseeching the*

A 2

Lord

## The Epistle Dedicatory.

Lord that as you are a flourishing Olive branch originally sprung from a noble roote, and truly honoured stocke, so it would please his goodnesse so to water you with the dewes and raines of spirituall graces, and with this liuely bread so to strengthen and increase you, as that you may accordingly bring forth fragrant & pleasant fruits plentifully to God our beauenly father. Amen.

From Botterwike in Holland, neere  
Roosden in Lincolnshire. 1615.

Your worships to command

in the Lord,

THOMAS GRANGER.





# THE BREAD OF

*Life.*

JOHN 6. 27.

*Labour not for the meat that perisheth, but for  
the meat that endureth to eternall life, which  
the Son of man shall give vnto you: for him  
hath God the father sealed.*



**I**N these words two things are  
generally to bee considered:  
the Occasion, and the Scope.  
Concerning the Occasion. Our  
Saviour Christ had done a cure  
vpon a man, that had been dise-  
ased eight and thirty yeeres;  
and that vpon the Sabbath day.  
Here vpon the enuious Iewes tooke occasion to  
accuse him of the breach of the Sabbath: but after some  
reasoning with them, he went over the sea of *Galilee*, or  
lake of *Genesaret*, together with his Disciples. And seeing  
a multitude, to the number of five thousand, following  
him, he asked *Philip* (to proue him) where bread for  
such

such a multitude might be had. He answered, that two hundred penniworth would scarcely afford every one a little. Then *Andrew* spake and told him of a Boy in the company that had five loaves and two fishes. These Iesus commanded to be brought, and hauing giuen thanks, he gaue them to the Disciples to giue to the people, and every one being satisfied, there remained twelue baskets full of broken meat. The people seeing this miracle, said, *of a truth this is the Prophet that should come into the world*. Wherefore they consulted to make him King; but he withdrew himselfe into a mountaine alone, leauing his Disciples, who when euen was come, went ouer a corner of the lake, by ship, toward *Capernaum*. And when they had rowed about three miles or more, he appeared to them walking on the sea, and after that he ascended into the ship they were by and by at land.

Now the people remained on the further side all the night, waiting for his coming from the mount: but seeing neither him, nor his Disciples, they also went to *Capernaum* the next day, being sure (as they supposed) that Iesus was behinde, vnlesse he passed by them inuifibly. And when they had found him there, they said vnto him flatteringly, Master, *whence comest thou hither?* By which words they intimate vnto him, that they had in admiration the manner of his coming thither; which they knew to be either by flying in the ayre, or by walking on the sea. This they said by insinuation, to sooth him, and to procure his good will, as though Christ respecting his owne worldly glory, by the fame of his miracles, should haue bene respectiue, and also beneficiall towards his welwillers and furtherers in that behalfe, and so consequently to them. But Christ not aridding this clawing insinuation, as sinfull men vse to doe, that are tickled with the itch of vaine-glory, in stead of a fauourable countenance, and pleasing answer, giueth

giueth them a sharpe reproofe, in the discovery of their hypocrisie, *verse 26. Verily, verily, I say unto you, ye seeke me not because of the miracle (that thereby you might haue been moued to beleue in me, and to hunger after the Gospell) but because (that by means of the miracle) you ate and were filled. But, labour not for meat that perisheth,*

Concerning the Scope. These words are the proposition or substance of the Sermon of Christ, in the words following to the end of the Chapter: And it hath two parts, *viz.* a Dehortation and an Exhortation. The dehortation is in the former words, *Labour not, &c.* wherein three things are to be considered, the Order, the Matter, the Equity.

Concerning the Order. It hath a sharpe reproofe before it, and a gentle exhortation after it. The one sheweth his hatred of their sinne; the other declareth his loue to their persons. First he correcteth their hypocrisie, because they sought him not for himselfe, but for some other thing than himselfe, as it is the nature and very essence of hypocrisie to make profession of following Christ, not for the loue of Christ, as *Mary Magdalen* followed him, but either for feare of losse, or hope of gaine, which the Gospell bringeth with it, or for some worldly advantage, which may be occasioned by the Gospell, or wrought out of the profession thereof. Therefore in time of temptation and day of triall (as God doth sundry wayes proue the hearts of all men liuing) they vanish away as smoake, all their former profession being but as a blast of winde. Yea, for the most part such wicked hypocrites become vtter enemies of the Gospell, and professors thereof when time serueth, like to *Judas* and *Alexander the Copper-smith*.

Secondly, having shewed his hatred of their sinne, he seeketh redresse and amendment thereof; therein shewing his pastorall care, by dehorting them from that carnall

carrell course and practice of theirs, and also his loue to their persons, by exhorting them to be renewed in mind, in heart, in conuersation, by faith in him, and obedience to his Gospell. This is the course, order, and method of Christ in teaching.

Hence we learne what ought to be the practice of euery faithfull shepherd. First, to discover sinne, and hypocrisie: the minde of man is full of darknes, that is, of the ignorance of God, of his will, and wayes. The heart of man is a world of euills, *it is deceitfull aboue all things, who can know it?* It is the fountaine and seede of all euill; yea, from this little handfull of corruption, *proceede all the euills that are done vnder the Sunne,* Mark. 7.21.22. The conscience of man is large and broad, hauing little feeling or remorse for sinne in it, and selfe-loue couereth all sinnes: Therefore the word of God is to be applied in particular, that therein, as in a glasse, not onely all men, but euery man in particular, may see his deformity, which otherwise cannot be detected, by reason of the blindness of our mindes, and hardness of our hearts. *Heb. 4.12.*

Secondly, in that after discouery or reproofe, he dehorteth them from the loue of this world, we learne by his example what we are to doe, after that we haue laid open the corruptions of the times in generall, and those particular sinnes which particular people are subiect vnto; namely, in brotherly loue to dehort them from sinne, and those especially which are then raigning and ruling, and to exhort them to the practice of the contrary vertue. And herein ought we chiefly to insist: For though the discouery of sinne be necessary to bring men to the knowledge of themselves, and their miserable estate, and dehortation bee likewise necessary to draw men into the dislike, and hatred of sinne, yet exhortation preuaileth most to their conuersion, and edification. The reasons hereof are these: First, sinfull men

Mark 7.21.22.

Heb. 4.12.

men being too partiall and fauourable to themselves, are apt to deeme the worst of their Pastor discouering and reproofing sinne. And hereupon, either of themselues or by Satans suggestions, they presently frame an argument of resistance or personall segestion; This is spoken of malice, or of some false informations, or of secret euill will, &c. therefore notwithstanding those great words, and neere searching of vs, we will not be perswaded to thinke the worse of our selues, or former courses. Secondly, there is in man a gain-spurning spirit, whereby taking himselfe to be opposed, when he is reprooued, and dehorted, he presently, out of dislike falls a making secret contrary oppositions: so that much reproofing and dehorting, doth kindle and increase this corruption in him; and so in the end he is rather made worse than better. Those resistances proceed of pride, and selfe-loue: Againe, they that are humane, that is of ingenious and free disposition, are hereby prouoked to dislike and to anger. To this purpose the saying of Paul, Ephes. 6. 4. may fitly be applied, *Fathers, prouoke not your children to anger, &c.* As if he should say, doe not daunt and discourage your children with too much seuerity, and rigour, least they being prouoked to wrath through your vniust austeritie, fall to irreuerent murmuring, and to contemne your admonitions and threatenings, and to harden themselves against you.

Ephes. 6. 4.

On the other side, exhortation presupposeth loue. Now whereas the hearers are perswaded of the Ministers loue to their persons, as also of his knowledge, and iudgement, they are by and by made welwilling, attentive, and teachable. Againe, whereas we are better acquainted with vice, than with vertue, it being naturall, familiar, and easie with vs, exhortation doth not onely moue vs to practice, but also teach vs what we ought to doe, bringing vs to the knowledge of our duties, and to the remembrance & more serious thinking thereof.

Reprehensions teach not, vnlesse obscurely, and by consequence; but they especially and plainly vnteach. Contrarily, exhortations as they doe plainly and chiefly teach vs what wee ought to doe, so doe they also as plainly teach what we should not doe. For as soone as we are taught the vertue, we can apparantly and of our selues discern the contrary vices: but being reprehended for vice, we cannot so easily discern the contrary vertue, because the one is naturall, and the other is of Grace, and gotten by industry. Thus much of Christs method, or order in teaching.

The matter of the dehortation is Meate, (*Labour not for meat*;) the Greeke word is *μή ἐργάζεσθαι*, that is, *work not, take no paines for*: And it signifieth also the worke of the soule, *study not, care not, take no thought for*, *Mat. 6. 3 I.*

Meate, signifieth first bodily sustenance, that is, whatsoever we receiue into our bodies for the increase and reparation of the same, till the appointed time of our dissolution.

Secondly, Meate signifieth personall maintenance, that is, all things outwardly belonging to the body, and person of a man, as apparell, buildings, riches, honours, pleasures, and all worldly ornaments and gracements.

Thirdly, meate signifieth naturall wisdom, knowledge of arts, and morall honesty: All which things appeare so glorious in the eyes and imaginations of worldly men, that some in the ample possession thereof, haue thought themselves to be Gods, and many haue forgotten themselves to be but men: Notwithstanding all these doe putrifie and rot in the graue, there is no vertue or power in them to deliuer the body from the graue, or the soule from hell.

These meats are declared by their adiunct or property (*perishing*;) The quality of this meate affordeth matter of contempt, and consequently of dehortation.

First,



First, bodily meat or sustenance is perishing in two respects: First, vnlesse corporall food be mortified it is no meate, therefore it cannot feed: But that it may be meate it must be altered from it owne nature and property, and be changed into the nature and substance of our bodies. The bodies of beasts, foules, and fishes (that they may be meate) must be mortified: I. By the shedding of their blood, and other actions pertainyng to that trade, separating the grossest impure from the pure. II. Their flesh must be further mortified by water, and fire, and other actions pertaining to that trade. III. Their flesh must be further mortified by mortification, or chewing in the mouth. IIII. They must be mortified by generall digestion in the common stomach, and from thence must they passe into innumerable parts of the body: All which doe mortifie the meate that is sent vnto them, separating the impure from the pure; conuerting the one into their owne substance and property, but expelling the other, as an vnprofitable excrement. So that mans body is the graue, and destruction of all things, though in another consideration it be the perfection of all things; for as much as it is the Centre of all things, and for the sustenance and maintenance whereof, the world, with the fulnesse thereof, was created. Secondly, bodily sustenance is mortall, and corruptible of it owne nature: without the body, therefore is the purenesse thereof mortall, in, and with the body. So that meate, with the body, and the body with meate, is perishing: For if meate without the body were immortall, then should it be so in the body, and mortality should be swallowed vp of immortality, the stronger transforming the weaker into his owne nature. In these two respects, and therefore in all respects, bodily sustenance is perishing.

Secondly, personall maintenance is perishing. Riches, honors, pleasures, the estate that is most firmly settled

Psal. 119. 96.

by strength, or policy, or both, are sitting and subject to dissolution. *Psal. 119. 96. I have seene an end of all perfection, but thy commandment is exceeding large. In another place. The heavens shall waxe olde, as doth a garment, and as a vesture shalt thou change them.* Nothing there is in this world, that lasteth alway, but the word of God. Innumerable examples hereof might be brought out of the Scriptures, and prophane authors, but every mans owne knowledge and experience may teach him that these things are also perishing.

Psal. 146. 2. 3.

Thirdly, naturall wisdom, devices, and policies, are perishing and vaine. *Psal. 146. 2. 3. O put not your trust in Princes, nor in any child of man: for there is no helpe in them: for when the breath of man goeth forth, he shall goe againe to his earth, and then all his thoughts perish.* In another place he saith, *The Lord casteth out the devices of Princes, and bringeth the counsels of the wicked to naught. Iob 5. 13. He taketh the wise in their craftinesse, and the counsell of the wicked is made foolish.* Infinite examples hereof may be brought out of the Scriptures and prophane authors, but it were needlesse, seeing that every day we may see with our eyes the fall of these things. Therefore seeing that this world, and the lusts thereof are vanishing, sitting and perishing, let vs not too much loue nor labour for the things thereof.

Iob. 5. 13.

Our Sauour Christ dehortheth from caring and labouring for bodily meat, by two maine arguments. The one is drawne from Gods providence, *Mat. 6.* wherein he sheweth that God hath not care onely of great matters, as (some foolish Philosophers dreamed) but euen of the least things: For every thing that hath breath and every living thing, is fed of his bountifull hand, who like the good master of an household giueth meat, drinke, and all necessities to every seruant, and child in his house, in due measure and season. More than that, there is not a sparrow that falleth on the earth, without his



his knowledge; yea, the hayres of our heads are numbered. The second maine argument of dehortation is drawne (in this place) from the mortall and fraile nature of all things within vs and without vs. Now, if God in his providence doe supply vnto vs all needfull things by such meanes as he offereth to vs, and layeth before our eyes continually, which he hath commanded to vse, and none other, and that all farther cares are superfluous and vaine, not adding one iot or tittle to our estates; and if so be that those things when we already haue them, be corruptible and perishing, and therefore cannot free vs in the vse of them from corruption, let vs not vex and disquiet our soules with care and thought, let vs not toyle and weary our bodies with labour and trauaile as the heathen doe, that know not God, nor yet know by what meanes the soule (though they confesse it to be immortall) is fed and sustained to eternall life. Thus much of the matter of the Dehortation.

Concerning the requiry thereof. It is not to be vnderstood that Christ here dehorteth vs from labour and trauell in a lawfull calling, seeing that God hath given every man some gift for the same purpose, and hath provided both meanes and place for the exercising of the same: But his meaning is that we should not so much carke, and care, labour and trauaile, for bodily sustenance, and maintenance, busying the faculties of the diuine and immortall soule, and spending the strength of the body about earthly and perishing things, as though God had made all things for vs, and vs for our bellies, and our bellies to liue for ever.

Againe, he would haue vs hereby to know, that as all things are created for the sustentance and maintenance of mans body, so the body is made to be a vessell and receptacle of the soule, and the soule is made an immortall and spirituall vessell, or receptacle of the vertues, gifts, and graces of the holy ghost, which the soule

Mat. 5. 16.

Eph. 3. 10.

1 Pet. 2. 9.

is to shew forth by the bodily members, that so God may be glorified both in the soule and in the body, therein beholding his owne image, and likenesse with ioyfull complacence, euen as the father reioyceth in the sonne; and that he may be glorified by the soule, and by the body, his power, his wisdom, his goodnesse, his mercy, shining therein before men, *Mat. 5. 16. and Angells. Eph. 3. 10.* For which cause he hath redeemed and sanctified vs, *1 Pet. 2. 9. Ye are a chosen generation, a royall Priesthood, an holy nation, a peculiar people, that you should shew forth the vertues of him that hath called you out of darknesse into his marvellous light.* Therefore wee must not set our mindes on earthly things, to satisfie the lusts and inordinate desires of the flesh therewith, like brute beasts that haue none vnderstanding, but we must with godly care, diligence, labour, and patience, seeke and get our liuing by such good meanes, and in such a calling as God hath giuen vs power and ability to discharge, knowing and remembring alwayes this, that perishing meate is not the end of our labours, endeauiours, and proiects, but serueth only for the building and maintaining of this Tabernacle of clay, wherewith the soule is clothed, and to which it is vnited.

The gathering together of wood, stone, lime, yron, lead, &c. and the building of our houses therewith, is not the chiefe end that we ayme at, but habitation, making the house to serue for our vses, and not our selues to serue it: euen so, meates of what kinde soeuer, are but the matter and ornaments of our naturall buildings, which is not the chiefe end, but the soules habitation or dwelling, which maketh her house, euen the body, to serue for her vse, and not her to serue the body. The body is nothing else but a shop furnisht with sundry instruments: the great World, that is, the Firmament, and the Elements, with all things therein contained, serue but to afford matter for the building, making, and maintaining

taining of the shop with the tooles and furniture thereof. Now the soule is Gods Apprentice, Seruant, or workeman, doing the workes of God in the same, and with the instruments of the same. And the works of God are. First, that we beleue in him, *Iob. 6. 29.* that is, know and acknowledge him to be our master, and Lord, creating, redeeming, and sanctifying vs. Secondly, that in this shop and with these instruments, members and faculties, we doe his will, euen those things, not which we our selues haue a lust vnto, because we are not our owne. *Rom. 14. 8* but his. *1 Cor. 6. 19.* but what he himselfe hath commanded, *Rom. 6. 13.* *Giue not your members as instruments of vnrightheousnesse vnto sinne, but giue your selues vnto God, as they that are aloue from the dead, and giue your members as instruments of rightheousnesse vnto God. 1 Cor. 6. 13.* The body is not for fornication, but for the Lord, and the Lord for the body. Though fornication in this place doth properly and specially signifie vnlawfull carnall copulation, yet it may and doth also signifie the alienation of mans heart from God the creator, *Deut. 31. 16.* and the setting of his affections on the creature. *Colos. 3. 5.* This he doth when he maketh his belly, that is, himselfe, his Idoll. *Phil. 3. 19.* Louing only himselfe, and all things for himselfe, seruing himselfe, euen of God, and of all his creatures, blessings and benefits; kissing his hand, *Iob 31. 27.* that is, magnifying and delighting himselfe in his owne conceit, for his owne wisdom, and prouidence, *Ezech. 28. 2. 3. 4. 5. 6.*

He that is thus alienated in his heart from the Lord, is a fornicator, diuorcing himselfe from the Lord. adulterating and polluting all the creatures and gifts of God. In which kind of vsage both he and they are accursed, euen as the Serpent was accursed, whom Satan abused to tempt our first parents to sinne, *Gen. 3. 14.* and as the brazen serpent was broken in peeces, being abused by the Israelites, *2 King. 18. 4.* In which seruice and for which cause

*Rom. 6. 13.*

*1 Cor. 6. 13.*

cause they are called wicked Mammon.

*But the body is for the Lord.* Euen for God and Christ, who in him, and by him, and through him, hath reconciled, begotten, and married vs his Church to himselfe, that being separated from our selues, & from the world, *Psal. 45. 10. 11.* we should onely beleue in him, onely hope in him, onely loue him, and all things for him; yea, that we should be so rauished with the loue of his presence as that we should neglect all worldly things, and euen forget to eate our bread.

Hereby we are taught to bridle our inordinate desires, and to moderate our cares, & labouring for worldly things, which are fraile, vncertaine, and corruptible: and to busie our selues, not so much in the getting of abundance, with continuall vexation, disquietnesse, feares, and sorrowes, as to seeke continually to the Lord to sanctifie and establish our hearts with his good spirit, to grant vs patience, and contentation with that which commeth to vs from his hand, and to giue vs wisdome, and discretion to order our affaires, and so to dispose of the same, as may be most for his glory, the good of vs, and ours, and of others, especially the godly, the care of whose things pertaine to vs also. To this purpose let vs alway beare in minde the words of the Apostle. *1 Tim. 6. 8. When wee haue foode and raiment, let vs be therewith content. Vers. 9. For they that will be rich fall into temptations, and snares, and into many foolish and noisome lusts, which drowne men in perdition and destruction. Vers. 10. For the desire of money is the root of all euill, which while some haue lusted after, they haue erred from the faith, and pierced themselves through with many sorrowes. Vers. 17. Charge them that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches, but in the liuing God, which giueth vs abundantly all things to enioy. Vers. 18 that they doe good, and be rich in good works, &c.*

1. Tim. 6. 8.

Second-

Secondly, seeing that our bodies are but the vessels and houses of our soules, 2 Cor. 5. 1. And that all things serue onely for the sustentation and maintenance thereof; wee are heereby taught to make a separation of the spirituall soule from the earthly body, and to bee ioyned in spirit to the Lord, not liuing, to, and for the body, nor hauing any care to please and satisfie it in the lusts thereof; but liuing in, to, and for the Lord, subduing and beating downe the rebellious flesh, crucifying euery thought, imagination, and lust: bringing them into bondage and homage to the Lord, that the vertues and graces of his spirit may shine forth in our words, workes, and euen in our persons, as the light appeared out of darkenesse, and gaue shine vnto the world. 1 Cor. 9. 24. 25. 26. 27. Math. 5. 14. Phil. 2. 15. *Prou.* 4. 18.

But alas, how short wee come of those duties, and how neerely, and deerely we are addicted, lincked and bound to the body, may easily appeare, if wee enter into vnpartiall iudgement with our selues, examining our daily practice, and the continuall course of our liues. And comparing our selues as wee are, with our selues as we should be, wee shall easily see that wee are flesh, and not spirit; that our soules are the drudges of our bodies, and our bodies the drudges of our meate, seeing that for the large possessions, and plenty of outward things, many haue no regard to the body, to the safety, or health thereof, *Eccles.* 4. 8.

In the practice of this multitude that followed Christ, wee may behold as in a glasse the nature and condition of all earthly men. For wee are all of one earth or clay, descended of earthly *Adam*, our mindes are full of darkenesse, our wills froward, our affections sensuall, there is none righteous, none vnderstandeth, none seeke after God. *Rom.* 3. 10. 11. All our labour & trauel is to satisfie the flesh in the lusts thereof.

C

And

And therein are our paines endlesse, and our desires boundlesse. But when wee come to take view of our inner man, the spirituall and regenerate part, wee can see nothing, our soules are dead, or sicke and feeble, for there is no spirituall hunger and thirst in vs, after the bread of life, the word of God, there is no appetite, desire, care, labouring for that; becaule the sensuall body hath brought the soule into captiuitie, and subdued it to the flesh, that with the powers and faculties thereof it should serue the flesh.

In the tillage, and sowing of our ground, what paines doe wee willingly take? How readily doe wee plow, and roote vp briars, thistles, and other weedes, least they ouer-grow and sucke vp the fatte of the earth, wherewith our corne should be fed? How patiently can wee endure the cold of Winter, the stormy blasts of the Spring, and the broyling heat of Summer in doing our necessary businesse? And when we haue done all, what haue we got, saue only a little perishing meat for our mortall bodyes? But contrarily, how little paines doe wee take in breaking vp the fallowes of our hearts, in rooting out the thornes and briars of sinne, which our nature doth as plentifully and willingly bring forth, as the earth doth weedes? Wee can well enough endure that the strength of soule and body, should be eaten vp, and deuoured of the canker-worme of sinne, which should bring and shew forth the fruits of the Spirit. A corrupt, and weedy soile wee are, and therefore wee are apt to receiue Satans tares, and to cherish the same in vs; but the word of life can make little or no impression in vs, our cold, waterish, and heartlesse soules can not nourish the seede of God to bring forth any fruit for his vse.

In the time of haruest, with what ioy doe we reape the fruits of the earth? the very sight of our commodities so glads our hearts, that hunger, thirst, sweat, ache,



ache, want of sleepe, nothing troubles vs. We loue to be alwaies in the fields, redeeming the faire season with losse of our pleasures and ease, which otherwise wee know we should want afterward. But how carelesse are wee in reaping the spirituall foode of our soules? How little pleasure haue we therein? We thinke we stand in no neede thereof; therefore we goe dully and heauily to that field, where the same is to be gathered, as though wee came thither by compulsion of law, rather than of a willing minde. Many excuses and causes of delay doe wee finde; long is it ere wee come, and when wee are come, wee haue forgotten to bring our harvest-tooles with vs, our mindes, hearts, affections, memories are at home, and on our worldly affaires; therefore wee thinke the time long, and vnlesse short worke be made, many will shorten the time with sleeping, and the rest of the day shall bee spent in vaine pleasures, foolish talking, vngodly iangling and icasting, and doing many kindes of businesse which we conceiue wee may doe without any great danger of Lawe, being like to young children, which delight to play in Sand-heapes, dunghills, and miry puddles, but to be set to the Schoole of nurture and learning, tis as bitter as gall and wormewood vnto them.

Againe, how doe wee carke and care, labour, and cast about, and euen breake our braines with study, and plotting how to compassse, and purchase Farmes, Houses, Lordships, Offices, and places of preferment? But how nought worth and vile doe wee esteeme this precious Pearle, the Kingdome of God? The kingdome of Heauen is not worth the caring for, it is not worth the labour, wee imagine that it may bee purchased with any trifle, with any supposed good thought, a word in the houre of death. How brutish and sottish are many great and wise worldlings, which seeing an earthly Lordship so long in purchasing, doe notwithstanding

thinketo purchase the kingdome of God in a moment, yea, to haue it at commaund when they list : Beleue well, and hope well from the teeth forward , is all that they will giue, and this can they giue at any time, without the least hinderance to their sinfull lusts in any thing.

We will trauell by Sea and Land into farre countries, passing by dangerous gulfes, Rockes, Robbers, Pirates, Tempests, and amongst these will wee hazard goods, and life it selfe, for the increase of our goods , and when we haue gotten all we can, we can make nought but meat, drinke, and cloth of it, but whatsoeuer wee make thereof, it is but a perishing and corruptible roy, hauing matter of contempt, yea, of sorrow and griefe in it. For what troubles doe riches oft times bring to the owners thereof ? *Eccles. 5. 12.* But as for those true and immortall riches, faine would wee haue them, but wee will not wet our foote for them, nor abide the cold ayre to breath on our faces, wee will not vndergoe the least displeasure of any man for them; nor sustaine the smallest losse of any thing, nor hazard the least thing that we haue. In traouelling into farre Countries, we are altogether vn sure to returne againe, yet shall not that hinder vs. If wee sustaine any great losse, we will once try againe, the later voyage may chance to saue it selfe, and recouer the other. But there is no such traouelling for these euerlasting treasures: And though wee bee sure with labour and diligence to finde and obtaine the same, yet will wee hardly stir to the doore, yea, though they bee brought, offered and euen enforced vpon vs, yet will wee not pull the hand out of the bosome, so drowzie, so lazie are we.

If proclamation should bee made in time of dearth and famine, that such a Prince had sent a thousand quarters of Corne for the poore, and so many pounds of gold and siluer to be distributed among the poore indebted,



indebted, and that hee would send shortly to euery port a vessell laden with wheat, and if it were but Beanes, what running, and flocking together would there be? what struiuing? contending? complaining? laying open of our wants? of our debts? of our charge of children? what watching, and looking for that, which were to come? what running to the Sea-shore? climbing vp of steeples? and cheering of our hearts in hunger, with hope of expected foode? In *Esay 55.* This proclamation is made with a loud, and high voyce; *Hoe, Eue-ry one that thirsteth, come to the waters, come, buy Wine, Milke, Honey, Bread, without money.* In extremity of bodily want, wee would giue all that we haue for bread, and water: In our spirituall want we are called to come and take freely without money, or mony-worth, but who comes? who moues, or listens to the voyce of the crier? This spirituall foode is not worth the comming for, it is not worth the labour, though we may haue it freely. They that loue the hippes, hawes, rootes, and mast of this world cannot abide this heauenly foode, it is no more meate for them, then Pearles for Swine. The Onions, Garlickes, and Leekes of Egypt, even the fruites of this, earth is the fittest for them, and sa- uoureth best to their tast: they are like young chil- dren that delight to lye groueling in the ashes, eating coales and clay, thus are they bereft of vnderstanding, like to *Nabuchadnezzar, Dan. 4.* the wilde Woods, For- rests, and company of beasts is fitter for them then the communion and fellowship of Saints. The stiuill sticke- ring harlot, and stew-house doth best besit the Whore- monger, and adulterer: the Ale-house is fittest for the forth Drunkard: the kitchin for the greedy glutton: the dunghill for the muddy Mammonist: a puffed and windy blast of vaine-glory for the proud and rotten flesh of pride. This proclamation is also made, *Prou. 8. 3.* *Wisdomes crieth besides the gates before the city,*

Esay 55.

Prou. 8. 3.

*Y*at the entry of the doors; Ver. 2. *Omen I call to you, &c.* Ver. 6. *Give eare, for I will speake of excellent things.* Ver. 18. *Riches and honour are with me, euen durable riches, and righteou/nes: my fruit is better than gold, euen then fine gold, and my reuennes than fine siluer: yet for all this, shee is not heard; for folly doth not comprehend wisdom, neither are incorruptible treasures receiued of corruptible and mortall bodyes.*

How eagerly doe many hunt after promotion, the windy titles of honour, and how glorious and wise are they, if they can creepe into fauour, and speciall respect with Princes? What a world of contentment, pleasure, and ioy is the aduancement of their houses vnto them? *Hest. 5. 11. 12.*

*Hest. 5. 11. 12.*

What hot pursuite, euen to the last gaspe, doe many make after earthly preferment; but to seeke to be in fauour with God, with Christ, with the Angells, to be honoured of God, to be heyres with Christ, to bee fellow seruants with the Angells, who almost much regardeth?

Moreouer in our hot pursuits after the profits, and prerogatiues of this world, wee will goe on forward with a constant and steady course, and tread downe vnder foote every thing that hindereth. Whatsoever the world thinke or say of vs wee care not, if wee may but accomplish our desires. If men count vs couetous, churlish, vaine-glorious, high-minded, wee regard not their speeches: If the poore curse vs, and brand vs with the markes of oppression, cruelty, and tyranny, yea, if wee haue but some great person to backe vs, we will care almost for no man: but how inconstant in a good profession are wee? How fearefull? How soone offended? How soone weary of well-doing? How faint-hearted? If the world frowne on vs, as it alwaies hath done on the children of God, wee are ready to give over, to dissemble, and conceale our selues with *Nicodemus*,

as though wee were ashamed of Christ, whereas wee should rather shew our selues to be ashamed of their wickednesse, and our owne spirituall cowardice.

The Seruing-man will bee diligent and faithfull in his Masters domesticall businesse, and outward imployments, hee will carefully obserue and note his Masters disposition and nature, what things delight and please him, what not. And if his master bee of a right generous disposition, that he vse to preferre good seruants, then will he serue him diligently many yeares; and the doubtfull hope of vncertaine preferment giueth life and courage to him, to vndergoe ioyfully and willingly any paines: heat, cold, wet, dry, night, day, are all alike to him; and hee is ready to hazard limme and life in his masters quarrell. But what is the harvest of his labours? Some preferment by his Master, or Masters procurement: yet is his Master but a man, and therefore vnconstant; he is but a man, therefore hee may leaue his former goodnesse; and because hee is but a man, the floure of grasse; hee may dye before the time, therefore saith *Dauid, Psalm. 146.*

*Psalm 146. 2. 3.*

*2. 3. O put not your trust in Princes, nor in any child of Man, &c.* But howsoever, Service is no heritage: but the Lords seruice is heritage, hee hath no sonnes, no daughters, no kinsfolkes, but his onely Sonne, which he gaue a ranfome for vs, the price of our redemption, and adoption, that wee might be his Sonnes, and coheyre, with his owne Sonnes of the Kingdome of glory. Now, will the Seruingman doe this and that; nay, hee cares not what, vpon vncertaine hopes of trifles, and shall not we much more ioyfully and faithfully serue the Lord, enduring with patience the afflictions of this present time. seeing that wee haue a Master that is most good, most mercifull, most true, who hath promised plentifully to reward his Seruants, and is most willing, and most able to performe his promi-  
ses

ses. Why doth not the hope of this reward encourage and giue life vnto vs, faithfully to serue him, and ioyfully to suffer for him? It is because infidelity lurketh in the heart, it is because wee are not his Seruants, wee haue no delight in such kinde of seruice, nor in seruing such a Master. And forasmuch as wee are carnall, wee will in such sort serue bodily Masters for the good of our bodies, but we will not serue the Lord for the both temporall, and euerlasting felicity of body and soule. Such like bruite beasts are sure that they haue bodies, and they daily feele that they require maintenance, therefore are they so labourious for the time present, and so prouident, and carefull for the time to come: but whether they haue soules they are not very sure, neither whether they beimmortall, neither what shall become of them do they much regard. From whence then proceedeth this bodily niggardship, and spirituall prodigality and dissolutenes, that for a crust of bread they will sell the kingdome of heaven, but from Infidelity and Atheisme?

Lastly, the poore man, that about ten, twelue, or twenty yeares hence, or hee knowes not how soone, shall haue a Lordship befall him, or some great living; can in the meane space farre more patiently indure pouertie, the hope of inioying the same before his death, doth reioyce his heatt in the greatest want, and though he be doubtfull whether he shall liue, and haue the benefit thereof, yet is it no small comfort to him, that his posterity shall be raised out of the dust. But we poore and miserable wretches, being sure that the inheritance promised is not farre off, death making a passage, and entrance to the same, are little or nothing comforted therewith, yea, though the time of life be almost expired, that one foote is euen in the graue already, though (I say) we be so neere to our inheritance, yet haue wee no reioycing therein; because wee are more in loue  
with

wish this nasty and muddy cottage, than with the glorious pallace of heauen: distrust, infidelity, and the loue of this world, doth so deeply possesse our dead and darke hearts.

Thus much of the dehortation,

*But labour for the meat that endureth to eternall life, which the Sonne of man shall giue vnto you, for him hath God the Father sealed.*

These words contayne the Exhortation. The matter of the exhortation is (*meate*) which is declared, 1. By the effect or efficacie proceeding from the immortall nature thereof, [*which endureth to eternall life.*] 2. By the Author or Giuer, [*which the Sonne of man shall giue vnto you.*] This Authority and Office of the Sonne is confirmed, by the primarie or principall cause thereof, that is, the Assignement and Designement of the Father, according to the euerlasting decree of his counsell, in calling him, [*for him hath the Father sealed.*]

*But for meate.*] Meate, in this place, is quite opposite and contrary to the former, signifying metaphorically in generall all things belonging to newnesse of life, in speciall the doctrine of the Gospell. For as the body is fed with meate, so the soule is fed by the word of God, through the efficacy and vertue of the spirit, which begetteth Faith in the soule, whereby the soule is quickened, for of it selfe it is dead: therefore seeing that faith is the life of the soule, that is well compared to meate which increaseth and preserveth faith, and that is the Gospell onely. 1 Pet. 1. 23. Also the same Apostle saith, as *Babes desire the sincere milke of the Word.* It is a known principle in Philosophy, *ex quibus nascitur aliquid, ex his pascitur.* Whereof we are bred, thereof are we fed. Now our bodies are bred, or created, out of the great

1 Pet. 1. 23.

ses. Why doth not the hope of this reward incourage and giue life vnto vs, faithfully to serue him, and ioyfully to suffer for him? It is because infidelity lurketh in the heart, it is because wee are not his Seruants, wee haue no delight in such kinde of seruice, nor in seruing such a Master. And forasmuch as wee are carnall, wee will in such sort serue bodily Masters for the good of our bodies, but wee will not serue the Lord for the both temporall, and euerlasting felicity of body and soule. Such like bruite beasts are sure that they haue bodies, and they daily feele that they require maintenance, therefore are they so labourious for the time present, and so prouident, and carefull for the time to come: but whether they haue soules they are not very sure, neither whether they be immortall, neither what shall become of them do they much regard. From whence then proceedeth this bodily niggardship, and spirituall prodigality and dissolutenes, that for a crust of bread they will sell the kingdome of heauen, but from Infidelity and Atheisme?

Lastly, the poore man, that about ten, twelue, or twenty yeares hence, or hee knowes not how soone, shall haue a Lordship befall him, or some great liuing; can in the meane space farre more patiently indure pueritie, the hope of inioying the same before his death, doth reioyce his heart in the greatest want, and though he be doubtfull whether he shall liue, and haue the benefit thereof, yet is it no small comfort to him, that his posterity shall be raised out of the dust. But we poore and miserable wretches, being sure that the inheritance promised is not farre off, death making a passage, and entrance to the same, are little or nothing comforted therewith, yea, though the time of life be almost expired, that one foote is euen in the graue already, though (I say) we be so nere to our inheritance, yet haue wee no reioycing therein; because wee are more in loue  
with



with this nasty and muddy cottage, than with the glorious pallace of heauen: distrust, infidelity, and the loue of this world, doth so deeply possesse our dead and darke hearts.

Thus much of the dehortation,

*But labour for the meat that endureth to eternall life, which the Sonne of man shall giue vnto you, for him hath God the Father sealed.*

These words containe the Exhortation. The matter of the exhortation is (*meate*) which is declared, 1. By the effect or efficacie proceeding from the immortall nature thereof, [*which endureth to eternall life.*] 2. By the Author or Giuer, [*which the Sonne of man shall giue vnto you.*] This Authority and Office of the Sonne is confirmed, by the primarie or principall cause thereof, that is, the Assignement and Designement of the Father, according to the euerslasting decree of his counsell, in calling him, [*for him hath the Father sealed.*

*But for meate.*] Meate, in this place, is quite opposite and contrary to the former, signifying metaphorically in generall all things belonging to newnesse of life, in speciall the doctrine of the Gospell. For as the body is fed with meate, so the soule is fed by the word of God, through the efficacy and vertue of the spirit, which begetteth Faith in the soule, whereby the soule is quickened, for of it selfe it is dead: therefore seeing that faith is the life of the soule, that is well compared to meate which increaseth and preserueth faith, and that is the Gospell onely. 1 Pet. 1. 23. Also the same Apostle saith, as *Babes desire the sincere milke of the Word.* It is a known principle in Philosophy, *ex quibus nascitur aliquid, ex ijs pascitur:* Whereof we are bred, thereof are we fed. Now our bodies are bred, or created, out of the great

D

world,

1 Pet. 1. 23:

world, that is, the firmament, and the elements, therefore are we sustained, maintained, and preserved by the same, till the appointed time of our dissolution: even so our soules are regenerate, and borne a new of the word, and the spirit, not to temporall, but to eternall life.

*Which endureth to eternall life.*] These words are the effect of the Gospell. The Gospell is such meate, as it maketh the soule immortall, working in the soule, faith of the promises therein contained, and an assured hope of the performance thereof in due season. This meate being immortall, maketh the soule immortall, but the other is perishing, therefore it cannot free the body from corruption. And heerein appeares the difference of these meates.

First, the vertue and strength of bodily food, wherewith it feedeth, is naturall, being infused into it in the creation, and continued till the end by generation, and production: But the vertue and strength of this meate, is the spirit of regeneration, descending from above, inlightning, and sanctifying whom hee will: And as meate without the naturall strength thereof, is but a dead corps, and cannot feede: so the Gospell without the spirit which is the life thereof, is a dead letter: to him which receiveth the same, which killeth, but feedeth not; for then is it lively in operation, when the receiver thereof, that before was dead, is now raised from death by the spirit, which as it gave life to the first Chaos, or Masse in the creation, so it giueth life to the second confused Masse, the naturall man.

Secondly, bodily meate must bee mortified by the body, which separateth the impure from the pure, conuerring the one into his owne substance and nature, but expelling the other as excrements: but contrarily, the meate of the soule, which is the Gospell, is not mortified



riſed of the ſoule, but it doth mortifie the ſoule with all the powers and faculties thereof, converting the ſoule into the nature and property of it ſelfe. It deſtroyeth nature, it caſteth a man out of himſelfe, ſeparating himſelfe from himſelfe, as a corrupt reſuſe, or excrement. As for example, *Paul* counted all things loſſe for the knowledge of Chriſt, and iudged them to bee but dung, that hee might win Chriſt, and bee found in him. But what things are they? His Iewiſh priuiledges, whereof he maketh an enumeration in the former verſes, and diuers other things wherein hee excelled many of his owne nation: For hee was of excellent education, perfectly inſtructed in the lawes of the Father, ſkilfull in diuers languages, by profeſſion a Phariſee, not luke-warme, but zealous, touching vertue, and righteous living, according to the Law, vnrebukeable.

Heere is nothing wanting to *Paul*, as hee ſuppoſed, hee had made his ſaluation ſo ſure, that if hee were not ſaued, hee thought none could be ſaued. But this proud and dead fleſh that is without feeling, muſt bee launced, cut, and eaten away. For when as, in blinde zeale, riding toward *Damaſcus* hee was throwne beſide his horſe, being affrighted and aſtoniſhed with the ſudden light that ſhone about him, and the voyce that ſpake vnto him, hee was throwne beſide himſelfe alſo. Hee fell a Iew, he roſe a Chriſtian; his fall was his ſpirituall death to his former Iudaisme, the miraculous light and voyce of Chriſt his ſpirituall reſurrection. From hence-forward he glorieth not in worldly prerogatiues, and Iewiſh priuiledges, hee counts them but loſſe for Chriſt, and iudges them to be but dung; but hee reioyceth and glorieth in afflictions for Chriſts ſake, yea, hee is content to ſuffer any thing, ſcourgings, imprifonments, ſhipwracks, perils of waters, of robbers,

bers, of the Iewes, of the Gentiles, of false brethren; in the City, in the wilderness, in the sea; to suffer weariness, painfulness, watching, hunger, thirst, cold, nakedness, stonings, fire, sword, if so bee that by any means hee might attaine to the resurrection of the dead.

Therefore this spirituall meate cures not, for wee are past cure, there being nothing in vs for medicine to worke vpon, to recouer vs withall. It mends not, for these mildring muddy walls of ours, can sustaine no new matter, no more then olde vessels can containe new wine, or an old garment retaine the new peece of cloth. It repayres not, for this ruinous building must not bee built vpon, but pulled downe, yea, the foundation thereof must bee razed. All mans vnderstanding, wisdom, reason, imaginations, will, affections, and all his goodnesse, must be cast vp, as vnprofitable rubbish, good for nothing, but as vnsauiory salt, to bee cast into the streets for men to tread vpon, and a new foundation must be laide, whereon he must build a new, euen Iesus Christ, on whom hee must be founded, and out of whom he must grow, euen as the building doth artificially grow from, and out of the foundation. And all other things, what shew soeuer they haue of wisdom, godlinesse, zeale, deuotion, yet are they but sinne, because they arise not from the true foundation, which is Faith: Therefore this meate transformeth and renueth, *non superinducens, sed inducens nouam formam*, not putting vpon vs, but putting in vs a new forme or shape, which must transforme and change the whole man, and life of man, out of naturall into spirituall, out of corruptible into incorruptible, out of earthly into heauenly, out of temporall into eternall.

Thirdly, bodily meate is mortall, therefore it cannot

not preferue the body foreuer, but both come to destruction: but the word of GOD is immortall, seeing that the spirit which is the life and strength thereof is immortall; so mortality is swallowed vp of immortality. And now Death where is thy sting? Sinne, where is thy strength? Despaire, where is thy worme? Hell, where is thy victory?

This is the true Philosophers stone, that turneth iron euen iron hearts into gold, mortall into immortall, death into life, euen as *Lazarus* was raised from death to life, and as the dead and darke eyes of the blinde man were changed from darkenesse into light.

Fourthly, corporall meate must bee mortified, and prepared by our labour and Art: but spirituall meate, which is the Gospell, is as gold, purified seauentimes in the fire, seperated from all impurity, much more then gold can bee by the skill of the cunning Alchymist, mortifying and preparing vs, to conuert vs into the nature of it selfe. Wee serue our selues of bodily food, but this meate must serue it selfe of vs, else wee doe adulterate the same, applying it carnally to our condemnation, euen as the Iewes adulterated this miracle of our Sauour, making no other vse thereof, than to serue their bodily turnes of it, the filling of their bellies.

Note this well, for it is the nature and very essence of hypocrisie and carnall gospelling, which in these dayes is as rife as euer it was, and that in the highest degree. For in these dayes as there is much knowledge, so is there great abuse of knowledge by hypocrisie and sophistry. For men are not onely politicke to couer and hide their filthinesse by dissimulation, and apish imitation of certaine words and termes, and counterfaire shewes of profession, as they are subtle to defend and excuse their wicked and most vn-

godly doings, hauing Scripture and reasons as ready at command as *Armin* the hereticke, and as the Deuill the Father of cauls and lyes.

Satan neuer playd his part, his Deuills part so kindly, as when hee drew arguments of perswasion out of the Scriptures, thereby to induce Christ to sinne, contrary to the Scriptures. Neyther doe hypocrites play their parts so kindly, that is, imitate their Father the Deuill so naturally, as when they transforme themselves into the children of light even as hee transformeth himselfe into an Angell of light, to deceiue. This hypocrisie hath taken such deepe rooting, and is become so habituall, that men are now as skilfull to deceiue their owne hearts, as heerebefore they haue bin to deceiue others. Let such sophisticall hypocrites take heede how they carnalize the Gospell, and profession of religion, that is, serue their owne turnes of it, eyther for profit or vaine glory, as the common practise is. And as men count themselves the wiser, as they deepe lye, dissemble, and blinde the world, so much more foolish are they, even the Deuills fooles, not considering how that by this way, hee serueth himselfe of them. Now to conclude this point. Bodily foode, yea all worldly things that serue but eyther to feede and sustaine the body, or to glorifie the person of the outward man, doe no more but bring the body to the graue, or earth, from whence it was taken: but contrarily, spirituall foode, the word of God, doth feede and preferue the soule to eternall life, and bring it into the hands of God againe who made it, and infused it into the body.

Secondly, this spirituall foode is declared by the Author and giuer thereof [*which the Sonne of man shall giue vnto you.*] Hee calleth himselfe the Sonne of man, not purposely to signifie vnto them, that he is the Son  
of

of Adam, Abraham, David, Mary, but hereby hee intimareth his godhead vnto them, recalling them from the view of his man-hood, to the consideration of his God-head, and of both in the one person of Christ. In *Math. 9. 6.* hee saith, *The sonne of man hath power on earth to forgive sinnes.* Now to forgive sinne is proper to God alone: Heere therefore he plainly confelleth himselfe to be God on earth. Again, *Iohn 3. 13.* hee saith; *No man ascendeth into heauen, but the sonne of man which is in heauen;* here he manifestly sheweth that he is man in heauen. This amazeth the eyes, and astonisheth the vnderstanding of the world, how hee is God on earth, and man in heauen, at one and the same time: That he was man on earth; the world saw, yea with contemptuous, and scornfull eyes, looking onely on his outward appearance. *Mat. 13. 35.* And that God is in heauen it knoweth, but it neither seeth nor knoweth, how the God head should be on the earth, and the man-hood in heauen; much lesse how they both should be vnited in the one person of Christ. This difficulty is thus manifested and declared.

*Math. 9. 6.*

*Iohn 3. 13.*

First, the body of Christ was formed of the sanctified substance of the Virgin, and without the knowledge of man, that his reasonable soule might come to an vndefiled vessel, instrument, or body, and that which *Salomon* speaketh of himselfe, *Wisd. 8. 20.* hyperbolically, is truly spoken of Christ; *yea, rather being good, I came to vndefiled body.*

Secondly, the humane soule of Christ was sanctified and replenished with the gifts of the spirit aboue measure, to bee a fitting instrument for the God-head. And the God-head tooke the manhood vnto it, thus preparing, sanctifying and furnishing it. So that the God-head and man-hood, without confusion of the one with the other, doe make one person; without di-

uision

uision of the one from the other. Now by vertue of this vnion, and communication of the two distinct natures, that is, of the God-head, and man-hood, with their properties and actions in one person, hee being man on earth, may be said to be in heauen, that is, in respect of the person to which the God-head is inseparably communicated, which is in heauen, and euery where. And this is Christ the son of God on earth, and Christ the Sonne of man in heauen; which I further illustrate by this similitude.

First, the light was, before the starre of the Sunne was made: For three dayes and three nights were already passed, and the starres were made on the fourth day, *Gen. 1. 14.* So the God-head of Christ was before the manhood, which was incarnate in the yeare of the world, 3962.

Secondly, the light assumed, and tooke this starre to it, which both make one Sunne, yet is the starre one thing, and the light another; but by indiuisible vnion of their substances they make one Sunne: euen so the God-head tooke the manhood vnto it, which both make one Christ, yet is the God-head one thing, and the man-hood another, but by vnion of both in one person, they make one Christ.

Thirdly, the body of the Sunne is little, at least in our eyes, but the light is vnmeasurable, comprehending and filling both the Sunne, and all things, to the vtmost circle of the highest world: so the body of Christ is for quantity like to ours, but his God-head is infinite, comprehending, and filling both the man-hood and all things infinitely.

Fourthly, though the body of the Sunne be in the firmament, yet wee may say, that the Sunne is heere or there, because the light thereof is in this or that place, yea the vitall power also, whereby euery thing doth



doth liue and mooue, which is not separable from the Sunne, but beeing rooted in the same, is deriued and extended thence into all places; yet we say not, heere or there is the starre of the Sunne, not making the starre, but the Sunne to be in every place: Euen so, though the man-hood of Christ bee now in heauen, yet is Christ in earth, and all places, as himselfe saith, *Wheresoeuer two or three be gathered together in my name, there am I in the midst.* Againe, *Loe, I am with you till the end of the world.* Not that the man-hood should be with them on earth, as them it was; which being ascended and glorified, must bee contained in heauen, till the day of iudgement, but that Christ *ὁ ἀνθρώπος* should be with them. So that to conclude this point, Christ, God and man, in respect of his God-head, is euery where, and Christ, God and man, in respect of the man-hood, is in heauen, and no where else. Thus much of the author and giuer of this foode.

Moreover, this authority and office of the Sonne is confirmed by the principall cause thereof, [*for him hath the Father sealed.*] God the Father decreed in his euerlasting counsell the office of mediation of the Sonne, and called him heereunto with an euerlasting calling, as hee is the Sonne of God, but from the wombe of his Mother as hee is man. This is the character, seale, and expresse image of God, wherewith the Father hath sealed him, euen all authority and power, with all infinite, celestiall, and spirituall gifts. Now this euerlasting calling, which is executed in, and by the man-hood, appeareth to the world by his doctrine and miracles, the authority, power, and maiesty of the God-head shining in his person, beeing the splendour and brightnesse of the glory of his Father.

Seeing that Christ alone is the spence or storehouse

E

of

of spirituall foode, wee learne whether wee are to repaire for bread in our spirituall hunger and thirst. Hee alone is the bread of God that came downe from heauen, and giueth life to the world. Other bread there is, but it is not liuing bread. This great world is Gods spence or storehouse, which affoordeth corporall bread, or rather matter of bread, which wee gather out of the same, and by our Art and industry worke it into immediate foode, which so soone as it commeth into the stomacke, is set from thence into every part of the body, for the nourishing and sustaining thereof: but this naturall bread is perishing.

Againe, this world affordeth meate for the naturall soule: For it is Gods temple or building, and all the creatures therein contained, are his liuing vessels, or instruments, doing and working his will; And in them appeareth his owne omniporency, maiestie, power, wisdom, goodnesse, iustice, mercy. Heere is matter for the reasonable soule to worke and feede vpon: but this is animall bread; enduring but to temporall life, not quickning, or reuiuing the soule to eternall life.

Therefore there can no bread of life bee gathered out of this world, but the liuing bread must come downe from heauen, that must quicken and sustaine the soule to eternall life. It is liuing bread, not onely because it hath life in it selfe, but also because it giueth life vnto vs which are dead, which worldly bread cannot doe. For other bread must come to a liuing stomacke, as the matter to the workeman, but this liuing bread commeth to a dead stomacke, to giue not onely foode, but life also to the same, which it doth by the spirit which quickneth whom hee will. And hee that hath the spirit, hath life, from whence proceedeth



ceedeth spirituall hunger, and thirst, and consequently spirituall digestion of Christ, the living bread: but hee that hath not the spirit, hath not life, therefore though Christ be offered to him, yet is hee not quickened, nor fedde therewith, for the word of God is to him but a dead letter, even as restoratiues, and nourishing meates are to a liuelesse corps.

Therefore let vs not labour for bodily meate, pampering and fulfilling too much the brutish appetites of those corruptible carcases, which are a burthen and wearisomnesse to the sanctified soule. Let vs rather labour to suppress the intemperate and inordinate desires, and lusts thereof, least that obeying them in the lusts thereof, wee be transformed into the nature of euill beasts, or ciuill Epicures, as very many are in these latter euill dayes, wherein there are not so many conuerted from Popery to Protestancy, as doe reuolt from true Christianity to manifest Pharisaisme, to Ethnicall ciuility, Epicurisme and flat Atheisme, the Deuill catching more this way, then escape out of his hands the other way.

Labour not for the preferments, promotions, pompes, and vaine flourishes of this transitory world, all which things are but momentary, and being persecuted with enuy, and accompanied with inseperable griefe and sorrow, affoord no true felicity, nor yet hearty reioycing to the possessours thereof. Let vs rather labour to curbe these high aspiring thoughts, moderating these flying and groundlesse imaginations with sobriety and sad wisdom. Labour not for worldly wisdom and knowledge: For the wisdom of God in his workes is vnsearchable, neither can the ground of his workes be found out. So that when wee haue done all, this is all that wee haue learned, namely, that wee now know nothing, whereas being vn-

learned, wee thought we knew, or might know something, and haue onely gotten some discerning of our ignorance, and want of knowledge. Moreover, whatsoever it is, it dyeth and perisheth together with the braine, not helping forward the soule one haire bredth towards the attainment of eternall blisse; for otherwise Satan might haue cause of hope, at least some mitigation of endlesse despaire.

But let vs labour for the meate that indureth for euer, whereby our soules and bodies are preserved eternally. Let vs labour, that we may attaine to the knowledge of God, in the saluation of our soules, by faith in Christ: This is true wisdom. Let vs labour for the spirit of Regeneration, that wee may bee deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God: This is true liberty. Let vs labour for the assured hope of our eternall inheritance in the kingdome of heauen: This is an euerslasting and true kingdome. Let vs labour that wee may bee truly perswaded of the forgiveness of our sinnes, and that we are in the fauour of God: This is true comfort, ioy, delight and pleasures. Let vs labour to know God to be our God, and protector, which is our safety both from our temporall and spirituall enemies. Let vs labour to be partaker of all spirituall blessings from above, which proceed from the Father of lights. Let vs labour for this meate, that is able to make our soules and bodies immortall; not like vnto *Manna* which our Fathers haue eaten, and are dead, but he that eateth this meate shall liue for euer. It is the precious balme that will preserve our soules and bodies from corruption, that they shall neuer see death. Which meate, the Sonne of man, Iesus Christ hath giuen vnto vs, euen the Sonne of God incarnate and made man, hee is the spence and store-houise, out of which

wee must receiue this euerlasting foode : *for all the treasures of the Father are hid in him, of whose fulnesse we shall receiue, and our soules shall bee satisfied with God.*

The Law affords no meat vnto vs; it is a destroyer, not a Sauour; the Leauen of the Pharisees, euen Popery, which is a masse, and the head of all heresies and Satanicall policies is no meate, but poyson. And as for bodily meate, and drinke, which passeth by the mouth into the belly, it is of short continuance. Neither the Law, nor the prudent, nor the wise, nor the Scribe, nor the disputer of this world can afford any part of this euerlasting food vnto vs. These are drye, barren, hungry, and fainty deserts. But Christ is the true Manna that came downe from heauen, which who so eateth shall not hunger any more. He is the rocke, out of which doe flow the waters of life, and hee that drinketh thereof shall neuer thirst any more. For thus hath God the Father decreed in his euerlasting counsell, and called him from all eternity, that through the assumption and mediation of the man-hood, hee should conuey this immortall meate, and spirituall treasures vnto vs. Therefore the bread of life can wee haue from none but from the Sonne; for the decree of the Father cannot be altered, neither can the calling of the sonne be in vaine. There is no wisdom, knowledge, saluation else-where to be found, saue onely in the Sonne: the truth of all which things may appeare outwardly vnto vs by his miracles, which no man could worke, but hee that was sent of God, who heereby testified of his Sonne, that by beleeuing in the Sonne, wee might haue life through him, not through our selues, nor any other.

*F I N I S.*